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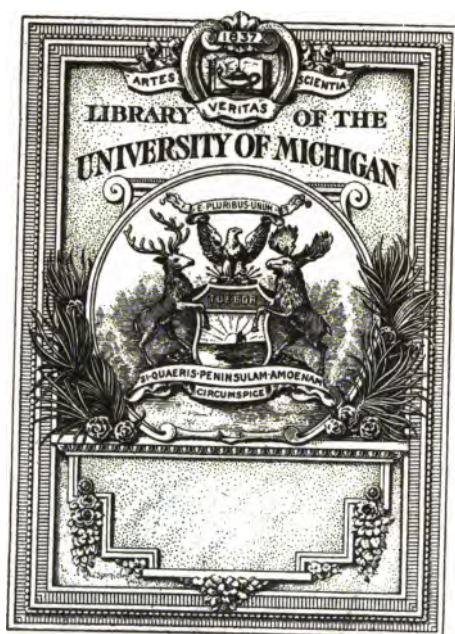
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General view of
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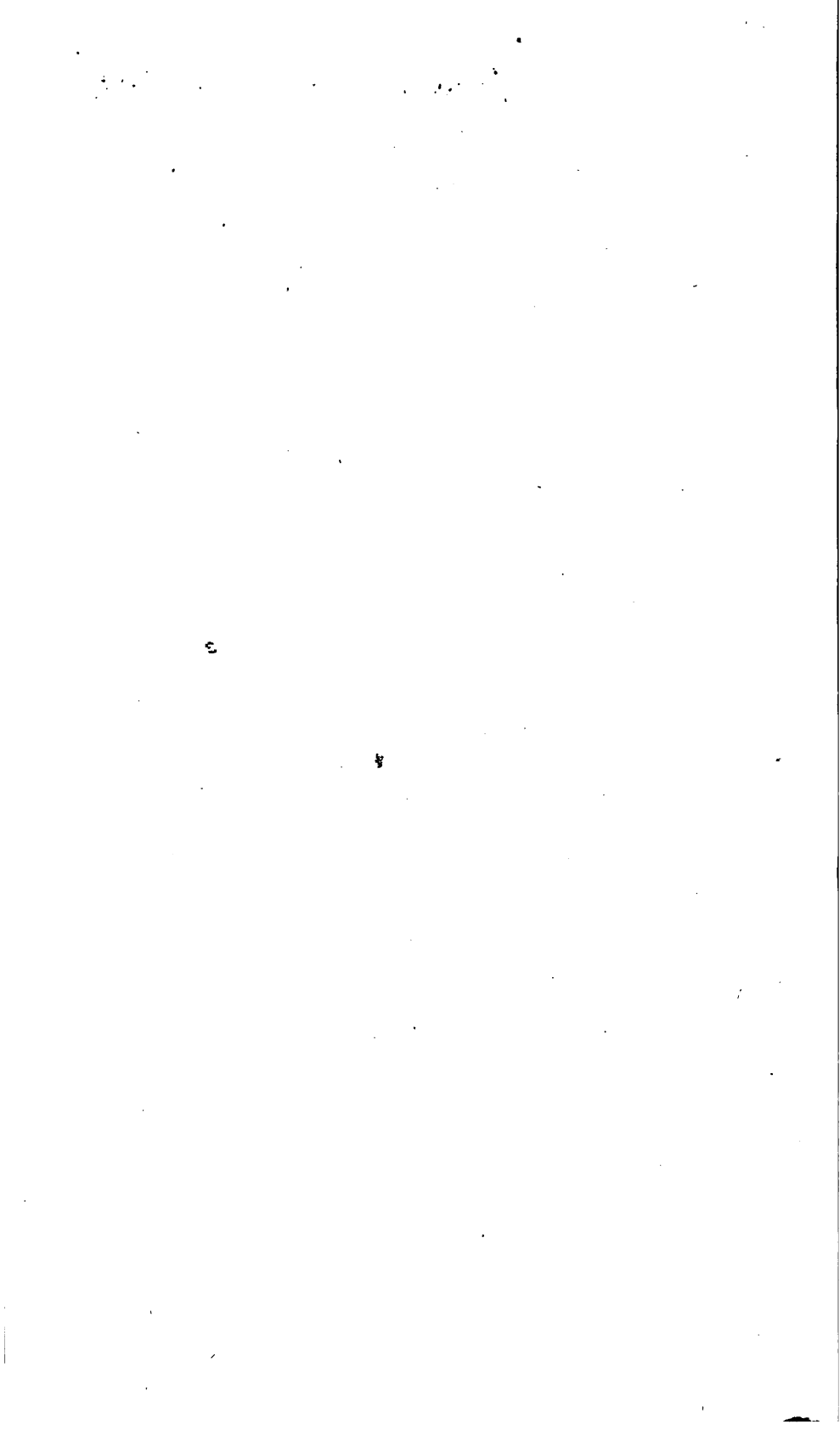
GENERAL VIEW

OF THE

PRINCIPLES AND DESIGN

OF THE

MOUNT HOLYOKE FEMALE SEMINARY.



GENERAL VIEW

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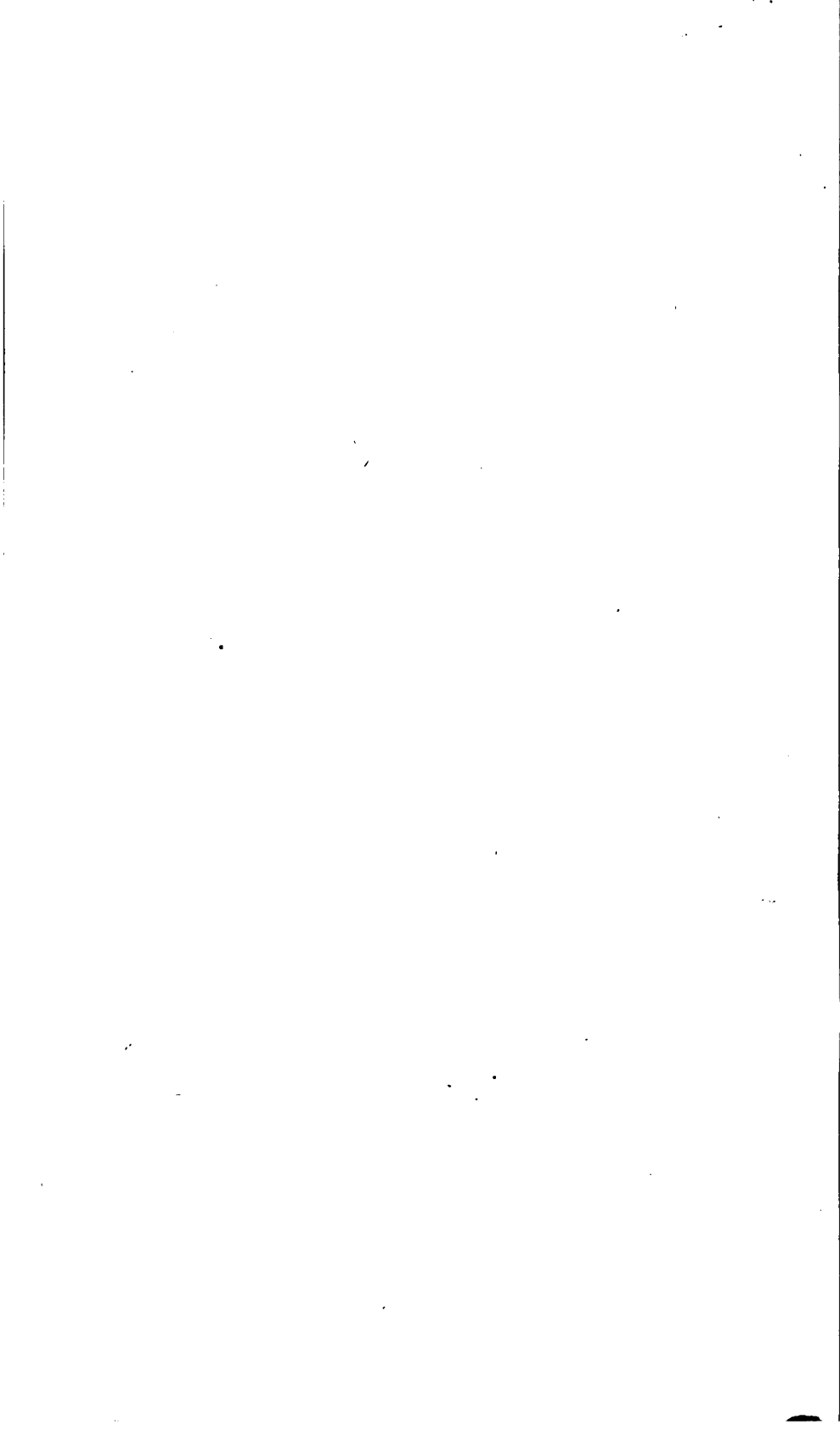
MOUNT HOLYOKE FEMALE SEMINARY.

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1837.



MOUNT HOLYOKE FEMALE SEMINARY.

THIS institution is established at South Hadley, Mass. It is to be principally devoted to the preparing of female teachers. At the same time, it will qualify ladies for other spheres of usefulness. The design is to give a solid, extensive, and well-balanced English education, connected with that general improvement, that moral culture, and those enlarged views of duty, which will prepare ladies to be *educators* of children and youth, rather than to fit them to be mere teachers, as the term has been technically applied. Such an education is needed by every female who takes the charge of a school, and sustains the responsibility of guiding the whole course and of forming the entire character of those committed to her care. And when she has done with the business of teaching in a regular school, she will not give up her profession; she will still need the same well-balanced education at the head of her own family, and in guiding her own household.

1. This institution professes to be founded on the high principle of enlarged Christian benevolence. In its plans, and in its appeals, it seeks no support from local or private interest. It is designed entirely for the public good, and

the trustees would adopt no measures, not in accordance with this design. It is sacredly consecrated to the great Head of the church, and they would not seek for human approbation by any means which will not be well-pleasing in his sight.

2. The institution is placed on a firm legal basis. An Act of Incorporation has been obtained, and the Board of Trustees consists of the following gentlemen:—Rev. Heman Humphrey, D. D. President of Amherst college; Rev. Edward Hitchcock, Professor in Amherst college; Rev. Roswell Hawks; Rev. Joseph D. Condit, of South Hadley; Rev. William Tyler, and William Bowdoin, Esq. of South Hadley Canal; David Choate, Esq. of Essex; Deacon Andrew W. Porter, of Monson; Mr. Joseph Avery, of Conway; and Deacon Daniel Safford, of Boston.

3. The institution is designed to be permanent. The permanency of an institution may be considered as consisting of two particulars—first, its perpetual vitality, and second, its continual prosperity and usefulness. The first is to be secured in the same manner, that the principle of perpetual life in our higher institutions for young men, has been so effectually preserved. A fund is to be committed to an independent, self-perpetuating board of trustees, known to the churches as faithful, responsible men—not as a proprietary investment, but as a free offering, leaving them no way for an honorable retreat from their trust, and binding them with solemn responsibilities to hundreds and thousands of donors, who have committed their sacred charities to their conscientious fidelity. Give to a literary institution, on this principle, an amount of property sufficient to be viewed as an object of great importance, and it is almost impossible to extinguish its vital life by means of adversity. How firmly have our colleges stood amidst the clashing elements around us, and the continual overturnings which are taking place in the midst of us. How safely have they outlived every trying struggle, and survived every

protracted season of inefficiency, and all indications of final decay.

The usefulness of this institution, like all others, must depend on its character. This may be very great for a time, where there is no principle of perpetual life, as is the case with some of our most distinguished female seminaries. Amidst all their prosperity they have no solid foundation, and in themselves no sure principle of continued existence. Could we secure to our public institutions the continued labors of the same teachers through an antediluvial life, the preservation of the vital principle would be a subject of much less consequence. But in view of the present shortened life of man, rendered shorter still by disease and premature decay, and in view of the many changes which are ever breaking in upon the continued services of those to whose care these institutions are committed, every reflecting mind must regard it as of the very first importance, to secure to them this principle—especially to a public seminary for the raising up of female teachers.

4. The general course of study, and the general character of the instruction, will be like those of the Ipswich Female Seminary. The successful labors of many who have been educated there, and the powerful influence which they have been able to exert over the school, the family, and the neighborhood, prove, that the intellectual discipline and moral culture of that Seminary are of no inferior order—and the continual applications for teachers, not only from our most important schools in New England, but from almost all the States and territories in the Union, show the estimation in which it is held by the community.

5. The institution is to be entirely for an older class of young ladies. The general system for family arrangements, for social improvement, for the division of time, for organizing and regulating the school, and the requirements for entrance, will be adapted throughout to young ladies of

adult age, and of mature character. Any provision in an institution like this for younger misses, must be a public loss far greater than the individual good. Their exclusion from the institution will produce a state of society among the members, exceedingly pleasant and profitable to those whose great desire is to be prepared to use all their talents in behalf of the cause of education, and of the Redeemer's kingdom; and it will secure for their improvement the entire labors of the teachers, without an interruption from the care and government of pupils too immature to take care of themselves.

6. Every member of the school will board in the establishment. All the teachers and pupils, without exception, will constitute one family. This will give great unity and regularity to the system. It will furnish aids to improvement, which are peculiarly adapted to adult young ladies, and are greatly needed by them in developing and maturing all their talents for usefulness, and which it is difficult to secure to them in any other manner.

7. This institution is designed to furnish the best facilities for education, at a very moderate expense. The way by which these two advantages are to be secured in the same seminary, has been extensively adopted in our higher institutions for young men. How moderate are the charges in our colleges, compared with the real expense of the privileges. But these two advantages are not found thus united in any large female seminary in the land, and probably never will be united, unless it be by the power of disinterested benevolence on an extensive scale.

The present effort in behalf of this institution is to raise a fund for the erection of buildings for the school, including a large seminary-hall, recitation-rooms, a library and reading-room, chemical-room, etc., and accommodations for all the domestic work, and all the family arrangements, and private chambers for the teachers and pupils, together with the furniture for the whole, and also library and apparatus for the

school. The charges to the pupils for board and instruction will be placed at cost, without rent for buildings or furniture. Additional funds for other purposes would be highly valuable to the institution. But nothing farther is proposed in the present effort.

8. The principle of entire equality among the pupils is to be adopted. The charges will be the same to all without reference to their means. Whatever of favor in this respect they receive, will come to them not as an individual charity, demanding individual gratitude, but through the medium of a public institution, founded by the liberality of the Christian community, not for their sakes as individuals, but for the sake of the children and youth of our country, who must come successively under their care. It comes to them as a high and valuable testimonial of the estimate in which are held the services of female teachers, and though it imposes on them a debt of gratitude, it will be a debt which shall ennoble and elevate the soul—one, which can never be cancelled by gold and silver, but which demands a far richer return, even the consecration of time, talents, and acquisitions to the cause of Christ.

9. The young ladies are to take a part in the domestic work of the family. This also is to be on the principle of equality. All are to take a part—not as a servile labor, for which they are to receive a small weekly remuneration, but as a gratuitous service to the institution of which they are members, designed for its improvement and elevation. The first object of this arrangement is, to give to the institution a greater degree of independence. The arrangements for boarding all the pupils in the establishment, will give to it an independence with regard to private families in the neighborhood, without which it would be difficult, if not impossible, to secure its perpetual prosperity. The arrangements for the domestic work will, in a great measure, relieve it from another source of depressing dependence—a dependence on the will of hired domestics, to which many a family in New England is subject.

The other object of this arrangement is to promote the health, the improvement, and the happiness of the pupils—their health, by its furnishing them with a little daily exercise of the best kind—their improvement, by its tending to preserve their interest in domestic pursuits—and their happiness, by its relieving them from that servile dependence on common domestics, to which young ladies, as mere boarders in a large establishment, are often subject, to their great inconvenience. The adoption of a feature like this, in an institution which aims to be better endowed than any other existing female seminary in the country, must give it an attitude of noble independence, which can scarcely fail to exert an elevating influence on its members.

The vast importance of supplying our country with well-qualified female teachers, is felt and acknowledged by many. The number of teachers must be greatly increased, and the standard of their education raised. They must have more benevolence and self-denying zeal, and more enlarged views of the great end of education. Many of the most candid and discriminating fully believe, that all other means without this, will be insufficient to save our nation from threatening destruction. And is it not evident, that we cannot depend principally on the other sex for teachers? Let us, for example, undertake to fill the great Valley of the West with male teachers—not only the cities and larger villages, and the more inviting stations, but the whole territory, in all its length and breadth. Will those men who can resist the urgent claims of the ministry, and the pressing calls from the missionary field, cheerfully settle down as teachers in the more self-denying and less lucrative stations, while they are met on every hand by many a fair promise of competence and wealth, rendered more flattering by the increasing wants of a rising family? The prospect of supplying the children generally in New England with competent male teachers, is scarcely more promising. If we chance to find one for a few short months in the winter, how can he give to his

charge the first energies of his soul amidst all his dreams of future usefulness, or of future greatness and wealth? Not so with the female. On the side of benevolence, she is left happy and contented with her work. The office of a teacher is all she seeks. Here she finds a sphere of usefulness, the most appropriate and extensive. And, on the side of self-interest, she is almost as safely guarded. A wise Providence has relieved her from the duty of providing for the support of a family, and a corresponding Providence has closed against her the principal avenues of business, which are lucrative, and at the same time honorable. Is not this a wise and kind provision, designed to furnish the church with materials, to be faithfully used in the great work of training the children and youth of our land for the service of the Lord? O that these materials might be faithfully employed.

It is not to be understood, that we would supply the country with female teachers, who shall devote their lives to the business as a profession. In the first place, this is not necessary to furnish good teachers. Females, thoroughly prepared for their work, and devoting to it the whole uninterrupted energies of their minds and souls, are often very successful, though they continue to teach but for a short time. In the second place, it would not have the best effect on the usefulness of other females. What class of men or women among us, are suffering so much from idle and vacant hours, and from time half improved, and from days busily occupied without any important end, as our adult unmarried females? The few short years of this period, committed to almost every female, forms an important link between the two great portions of her earthly existence—one the preparatory, and the other the active. What period more needs some great and noble object of pursuit, calling forth all the talents, and the best energies of the soul? The anticipation of such an object is greatly needed in the whole preparatory course, to furnish a high and definite motive, without which it is difficult to make the greatest and most valuable attainments;

and its salutary and energetic influence on the character is no less needed in future years of increasing labors and responsibilities. The business of teaching, in its highest sense, and in its most benevolent aspect, furnishes the most appropriate object. Without this wide and increasing field of usefulness for females, that would be a dark providence, which, by means of manufacturing establishments, has taken from families so much domestic labor, which had its influence in forming the character of our maternal ancestors. But "providence meets providence." And when we behold the opening and increasing field of usefulness and beneficence in this department, and listen to its urgent claims on the time and talents of females, can we not discover the hand of One, wiser than Solomon, in all the labor-saving machinery of the present day?

The demand for female teachers is very great and urgent, while the materials are abundant. But the materials will never be drawn forth, and the demand will never be met, unless by the same grand means, by which the church has attempted to meet almost every other great demand of the Redeemer's kingdom. A union of disinterested labors and contributions is this grand means. When the church early felt her need of the services of young men, she began to found colleges, and as the demand for their services increased, and became more manifest, she went on founding colleges, till more than eighty have been reared in our country, and more than thirty theological seminaries. But this was found to be inadequate, and the American Education Society came into existence, and has been going forward with an increasing strength, corresponding with the importance of its object. All these are so many public voices from the church, calling upon young men, and entreating them to enlist in her service. But what has been the public voice of the church to female teachers? Has it not been, "We need not your services, Go on to serve yourselves—to

serve the children of this world. We can save our country, and convert the world without your aid?"

This delusive voice has been heard, and its power has long been operating on the community. It has gone out from New England, and extended over the land. Teachers have felt its influence. The sound in their ears, "Wo be unto us, and wo be unto this whole nation, if we teach not the children," has been stifled. The question of engaging in this business at all, and of seeking for suitable qualifications to discharge its responsible duties, is often a mere matter of choice—of personal convenience. Mothers too have felt its influence. They have learned to believe, that the selection of teachers for their children is a subject of inferior importance. At first, they become willing to commit them to the guidance of those, whom we would not send to a foreign land to teach the ignorant heathen. At length, we find them cheerfully giving them up to Roman Catholic schools, fearing not their secret and sure influence, though they would tremble at the thought, that the Pope of Rome may yet set his foot on the neck of this great nation, and on the necks of their children and children's children.

Once the public voice of the community was equally erroneous on many other subjects, which are now regarded as of vital importance. American Christians have done much, by voluntary union, to guard our country, and to promote the salvation of the world. But the great work of furnishing a supply of well-qualified female teachers has been left entirely to chance, or to the private efforts of individuals, without co-operation, and without the public encouragement of the Christian community. Why is it, that in this thing, the church should be fifty years behind herself in other respects? She has been fortifying our Zion, and building around it a strong and high wall, and why has she left the foundation unprotected—that very part most accessible to our two great enemies, infidelity and Romanism? These, our foes, may laugh at our folly, while they are secretly finding their way

every where, under the walls of the city. They are beginning to enter our houses and our palaces, and to take possession of our wealth and our merchandise, and step by step, to secure to themselves offices of influence and trust. And may they not, by becoming apparent friends, and uniting their forces, ere long take possession of the highest chair of state, and the highest offices of power, till they shall be able to wield the destinies of this great nation? And may it not be, that we shall yet be roused from our dreams of prosperity, wealth, and luxury, and like the voluptuous monarch of the East, find that we have been weighed in the balances and found wanting, and that our enemies, having marched under the walls, and having taken possession of the city, are bringing upon us speedy and inevitable ruin?

In all the movements of the Catholic church in the old world, what can be found more artful than her operations in the new? She cannot conquer this nation by the sword. She cannot at once convert our enlightened and educated men. Her hope is through female schools, and to them she is devoting her principal efforts. For this object, thousands and thousands of dollars are annually poured in upon us from Catholic Europe. For the same object, it is said, that \$100,000 were brought into the city of New York during the last summer. More than a hundred female schools have been founded, and the work is rapidly going forward. Every effort is thus making to prepare the females of our land, and through them, the children and youth of the coming generations, to lend their aid in converting this nation to the church of Rome. How unlike are the efforts of the Protestant church. "The children of this world are wiser in their generation than the children of light."

But this work of supplying teachers is a very great work, and it will never be accomplished, till it is allowed a fair and honorable standing among the important benevolent objects of the day. If it has any claims to such

a standing, they are very high and extensive. The more we attempt to meet the wants of the community in this respect, the more these wants will be made manifest.

This work requires haste. The state of our country, and the nature of the subject demand, that what we do, we do quickly. This is a remedy, which strikes at the root of the disease ; but it is slow in its results. It promises much in recovering this nation from impending destruction, but only on condition, that it be applied speedily, and to an extent corresponding with that of the disease. It holds out but little prospect of relief to the present generation, but it fixes the eye of hope on those who are coming after, and seeks through them, to secure the nation from increasing danger.

It is immensely important, that the great principle should be speedily settled, that the work of supplying teachers is to be accomplished by a voluntary sacrifice of time and money, proportioned to the greatness and importance of the object. How much does the public sentiment on this subject need the influence of some bold enterprise in its behalf, which shall form a high standard, around which liberal and disinterested benevolence may gather. Such we hope will prove the humble work of founding Mount Holyoke Female Seminary.

This enterprise was commenced nearly three years ago. The work has ever since been going regularly, though slowly, forward. The first edifice is now erecting. It is 94 feet by 50, and four stories besides the basement. It will furnish good accommodations for the school and the family, and private chambers for the teachers and for eighty young ladies. It is to be ready for the reception of scholars early next autumn. Additions are to be made afterwards to the buildings, as the liberality of the Christian public shall furnish the means.

The work of bringing this institution into operation has been longer than was anticipated. But the progress of the

enterprise in taking an acknowledged standing among the benevolent operations of the day, has exceeded the anticipations of its warmest friends. It may be doubted, whether any benevolent object, not excepting even the missionary cause, has ever, within three years from its commencement, made a greater advance in gaining access to the minds and hearts of the people to whom it has been presented. It is evidently testing, in the view of the community, the question of duty on the whole subject. Let this enterprise be carried through by the liberality of the Christian community, and will it any longer be doubted, whether the great work of supplying female teachers shall be allowed a fair and honorable place among the benevolent objects of the day? May it not settle the great principle forever? And may not every liberal donation to this institution, bear an important part in settling this principle? Will not every such donation be an invaluable testimony in behalf of the claims of the many institutions for females, which are yet to be founded in different parts of our country, by the hand of benevolence? Will it not prove to them like seed sown in good ground?

This institution now presents its claims to the Christian community. It asks for aid, not for its own sake alone—nor merely for the sake of the many hundreds and thousands of teachers, which it may send forth to bless the world—but it asks, as the representative of the great cause of raising up female teachers by benevolent effort.

1. *We appeal to men in moderate pecuniary circumstances.* This class of individuals have ever taken a prominent part in establishing all the branches of the great benevolent operations, which are promising so much good to this dark and wicked world. They have bestowed liberally of their substance, and they have given nobly of their time. What could the missionary cause have done without them?—and what the temperance cause? This object now asks for

their special aid, and proof has been given, that it will not ask in vain. The donations have hitherto been principally from this class of men, and many of them are of a high and honorable standard, compared with the means of the donors. We might mention one case of \$1,200 from about twenty individuals in a little town on the hills of Massachusetts, and several others of scarcely less interest. These men think for themselves, and they are not afraid to take the first step in any important object, and if need be, to stand alone. They will not retreat in an hour of trial. When they are convinced of the importance of an undertaking, they will not wait to see what others will do, and withhold their hand from the work, till their aid is scarcely needed.

2. *We appeal to men of wealth.* This class of men sustain responsibilities peculiar to themselves. When any enterprise is struggling for a standing among the benevolent operations of the day, to them is often given the high privilege of settling the claim, and of affixing the final seal. The elements must be prepared by others. Every thing must be brought into a state of readiness, and then the discriminating man of wealth can cast in his thousands and accomplish the object in view. This enterprise has now come to this favorable and important time. The elements have long been preparing. Under the guidance of Providence, every thing seems brought to a state of readiness. Public sentiment is inclining, not only towards this institution, but towards the whole cause which it represents. One difficulty after another seems vanishing away. One obstacle only to gaining entire public confidence, seems to remain. It is this—the doubt, whether Christians are now prepared to admit another branch of benevolence, so extensive in its claims—the doubt, whether it must not be delayed another generation, till the speculating age shall be past, and till the desire to become rich shall have effected its own cure, and men shall be willing to stand in property, as they did in other days. One and another is waiting to see how this

point shall be determined. But the man of wealth and acknowledged benevolence, may settle this point at once, and prove to the world, that Christians are prepared for the work.

We are aware, that we come to men of wealth in an unpropitious time. But shall we venture to delay this work till a more convenient season—perhaps till the present generation shall have passed away, and another shall have come on the stage, bringing along with it, all the darker clouds of impending ruin? There are men of wealth, who do love the cause of Christ, more than others love their houses and their lands, and who will do, and venture more for its sake, than they would to promote their own personal interests. To such we would commend this object, as one of the first importance—we commend it to them, as the neglected child of benevolence, sought out by divine Providence, and brought to their door.

3. *We appeal to aged men.* A few of the fathers in Israel, whose heads are whitening for the grave, still remain. They have been permitted to witness the wonderful events of the last fifty years, and they have put their own hands to the work. They have broken up the fallow ground, and cast in the first seed, and have borne the heat and burden of the day; and they have rejoiced as they have been gathering in the harvest. But some have trembled on observing indications, that all was not right. They have feared, lest we may have overlooked some branch of the benevolent system, and lest somewhere, we may have been asleep, while the enemy has been sowing tares. And is it not even so? The females have been passed by. In all the public munificence of the church, they have been overlooked. Their work is humble and unassuming, but it lies at the foundation of things. It operates secretly and slowly, but like leaven, leavening the whole lump. Is there not here and there one of our aged fathers remaining, who will rejoice in living to see one noble effort to qualify female laborers, for

their appropriate duties, and who will delight to give his last testimony in its behalf, and to do his last and greatest deed of benevolence for its sake? One of the largest donations to the institution is from one of our fathers amidst the hills of Massachusetts, who has seen eighty-six years pass away; and are there not others of similar minds to see, and of similar hearts to feel for this cause?

4. *We appeal to young men.* If it is a privilege to increase the velocity of the various wheels of benevolence put in motion by our fathers, how much greater the privilege to give the first impulse to one of the most important. Such a privilege can now be enjoyed. In our great system of benevolent labors, one essential wheel has been omitted, and the whole has been retarded and embarrassed in its operations. One and another has discovered this omission, but "he has passed by on the other side." After so long a time, who will now lend his aid in putting this wheel into its proper place, and in giving to it, its first happy motion? We look for aid to young men, who are strong, and on whose strength, the church, under God, is beginning to rely. They can withstand the greatest difficulties, and overcome the greatest obstacles. They can venture much—either for God or for mammon, as they severally shall have consecrated their hearts and their lives. We have much hope in commending this cause to the younger class of benevolent men, and from them, we have received abundant testimony, that our hope will not be disappointed. Many of this class have already opened their hands liberally, and some, in view of the magnitude of the object, and its reasonable claims, and in view of the present important crisis, have ventured to pledge in its behalf, far beyond what they have done for any other Christian enterprise. These deeds of benevolence, performed at the most important time, shall, in their favorable results to the great cause, be multiplied a hundred fold. Will not many others go and do likewise?

5. *We appeal to ministers of the gospel.* The church

has long been engaged in a great benevolent work in behalf of education. And for whose sake has she been thus engaged? For whom have all the colleges, and theological seminaries, and other institutions been founded? For whom have the streams of benevolence from all parts of the country been flowing into the fountains, opened by our education societies? For whom have hundreds and thousands of dependent females been economizing their scanty means, and toiling with their own hands? For whom have the rich every where cast in of their abundance, and the widow her two mites? Have not ministers and educated men been the immediate recipients of all this bounty? It is true, that it has not been for their own personal benefit, that all this has been done. But it has bestowed on them a far richer treasure—the precious privilege of being better prepared to serve the cause of our blessed Saviour. And who better than they should know the value of such a provision? And who have given better proof of it than they? To whom are we indebted for the forming of the various plans of adding college to college, and institution to institution, and one branch of education to another? Who have gone through the land, arousing the whole church to this subject—enlightening dark minds, softening hard hearts, and opening the hand of charity in unwonted liberality? And who have given more liberally than other men, according to their means, to our colleges and education societies? The ministers of the gospel.

After all the abundant experience in both receiving and giving, who better than ministers, can understand the merits of this cause, and its imperative claims? Others may feel, that the work of the female is humble, and therefore unimportant—they may feel safe in leaving her preparation to take care of itself. But not so with the minister. His experience among his own people bears testimony on this subject, and the same testimony is repeated and reëchoed from one part of the land to the other. And who is it, that here and there has been looking with painful solicitude on

this subject for years, till he has been half compelled to break away from his labors, and devote himself *alone*, to the great work of directing the attention of the community to the vast importance of making efforts in behalf of females? It is the faithful and observing minister, whose desires and efforts, having been matured and put forth among his own people, have extended over our nation, and over the whole world. As might be expected, this subject meets a most cordial and hearty response from the ministers of the gospel. They have given of their time, and of their influence, and they have contributed of their substance, notwithstanding the pecuniary trials of the last year. They have given a precious and interesting pledge, that as they have done for the education of young men, so they are ready to do for females, according to their ability, and even beyond their ability.

6. *We appeal to females themselves.* Females have manifested their interest in this cause in a most decisive manner. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." The first contribution in behalf of this enterprise, was made by ladies. The institution had then no name, nor place, nor legal existence. The whole enterprise was less in appearance than a man's hand, when a few ladies came forward, and generously raised one thousand dollars. Of this sum, \$259 were given by the teachers and pupils of the Ipswich Female Seminary, and \$475 by the ladies of the town of Ipswich. The remainder was soon after made out by a few ladies in other places. This was a noble beginning.

Other ladies have followed this example. Among the contributions, will be found many a valuable token of interest from females. From them have been received several of the larger donations to this cause. We might mention one of \$230 from the teachers and pupils of a female seminary. We could mention too the name of one female, lately deceased—the widow of a departed minister, who

has bequeathed to this seminary one-fourth of all she possessed, which will amount to several hundred dollars; and also, that of an aged female, who recently died, leaving a bequest to about the same amount. This property was acquired by the labor of her own hands, and it was all she possessed. The intelligence which she had gained by a careful study of the sacred Scriptures, and her devoted piety, gave her a lively interest in appropriating her earthly all to the purpose of preparing females for usefulness.

The hearts of those deeply enlisted in this cause, have been greatly cheered by the intelligent interest and active labors of many ladies. And may we not depend with the greatest confidence on their continued co-operation, and increasing efforts? Will they not labor for this cause more and more abundantly? And will they not invite the attention, and secure the efforts of many others in its behalf? Let discriminating and benevolent females, look at the claims of this cause, and examine its merits, and they will be more and more affected in view of its importance. They will feel, that "one half cannot be told." The influence on their own minds will not be lost. "Out of the abundance of the heart, the mouth speaketh." Guided by their own convictions, and by their own just and comprehensive views of the subject, they will be able to carry it to the minds and the hearts of their husbands and their fathers—of their brothers and their friends. And we trust that their appeal will not be in vain—that it will meet with a liberal and cheerful response.

7. *Finally, we appeal to the intelligent of all classes.* We come to those, who can appreciate this object—to those, in whose view the education of the female for her appropriate sphere of usefulness is no dream of the fancy, and the supplying of our country with well-qualified female teachers, is no game of chance. We come to those, who believe, that in this thing, "whatsoever we sow, that shall we also reap."

This cause is the humble, but firm and efficient patron of all other branches of benevolence. What the present generation is beginning to accomplish for the salvation of a world, it seeks to preserve and carry forward with increasing rapidity. Whatever of conquest is now gained, it seeks to secure forever from the encroachments of the enemy. It seeks to lay the foundation strong, on which, under God, the temple, with all its increasing weight, is to rise, and be sustained, and to secure it from injury and decay. It looks abroad on a world lying in wickedness. It beholds with painful interest the slow progress of these United States in carrying the blessings of salvation to the 200,000,000, the estimated proportion of the inhabitants of this benighted world to be converted to God through our instrumentality. And as it attempts in vain to calculate the time, when the work shall be accomplished, it would fain increase its progress a hundred fold, by training up the children in the way they should go. It has endeavored to fix an eye on the distant point of futurity, when, according to a fair and reasonable computation, this nation with all its increasing millions, and the inhabitants of the whole earth, shall be supplied with faithful, educated ministers of the gospel. And as it inquires, in vain, "When shall these things be?"—and as it attempts, in vain, to count up the millions on millions, who shall go down to everlasting death, before that time *can* arrive, it would fain strive with unparalleled efforts, through the children of our country, greatly to multiply the number of ministers during the next generation, and to carry forward the work in an unexampled and increasing ratio through the generations which shall follow.

The object of this institution penetrates too far into futurity, and takes in too broad a view, to discover its claims to the passing multitude. We appeal in its behalf to wise men, who can judge what we say. We appeal to those, who can venture as pioneers in the great work of renovating a world. Others may stand waiting for the great multitude

to go forward, but then is the time, when these men feel themselves called upon to make their greatest efforts, and to do their noblest deeds of benevolence. Thus we hope it will be in behalf of this institution.

We commend this enterprise to the continued prayers and efforts of its particular friends—of all those, who have enlisted in its behalf, and have given of their time, their influence, and their substance. We would invite them to come with us around the same sacred altar, and there consecrate this beloved institution, as first fruits, to the Lord, to be devoted forever to his service.

This enterprise, thus far, has been under the care of a kind Providence. It has not been carried forward by might, nor by power; but in every step of its progress, the good hand of God has been upon it. Let all its friends bring in the tithes and the offerings, and let them commit the disposing of the whole to Him, who can accomplish the work, which his own hands have commenced, and he will pour out upon this institution, and the cause with which it is connected, and upon the children and youth of our country, and of the world, a blessing, that there shall not be room enough to receive it.

South Hadley, Mass., May, 1837.

NOTE.—Rev. Joseph D. Condit, of South Hadley, is Secretary, and William Bowdoin, Esq., of South Hadley Canal, Treasurer of the Board of Trustees. Donations to this Seminary may be forwarded to the Treasurer, or to Deacon Daniel Safford, Boston. A Prospectus of the institution will be forwarded to any who may apply for it, by letter, postpaid, directed to the Secretary, or to Deacon Daniel Safford, Boston, or to Prof. Hitchcock, Amherst.

